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ABSTRACT

Title III projects dealing with cultural diversity in the classroom are described in this issue of the Title III Quarterly. Major articles are devoted to the following projects: Two Arts Culture Three Project, developing the crafts and music of mountain whites, blacks, and Cherokees; the Rota Bilingual Project, the Marianas District, emphasizing the Chamorro language and culture; the Afro-American Curriculum Office and Resource Center, Toledo, Ohio, exposing everyone to Afro-American culture; the Indian Community Guidance Project, Alliance, Nebraska, helping to keep Indian students in high school; the Open-Space Bilingual/Bicultural Approach to Elementary Education, Bristol, Pa., stressing a belief in cultural pluralism; the Open Concept School for Indian Education, Sault St. Marie, Michigan, giving Indian children more responsibility and individual attention; and the Racial Ethnic Action Project, Freeport, N. Y., recognizing the importance of ethnicity as a positive factor common to all people. Short notes are provided on eight other projects. A list of all the cultural diversity projects by state concludes the document. (JH)

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Title III
and
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Dedicated to the memory of Miss Kay Curley-Chief, a member of the National Advisory Council from April, 1971, until her death in June, 1973. Kay believed deeply in the improvement of education and is remembered especially for her interest in programs which affirm the dignity and worth of the cultural inheritance of every student.

Contents

4 Title III and Cultural Diversity

5 Ethnic Culture and the Open Classroom
Two Arts Culture Three (TACT), Sylva, North Carolina

7 The Language of Education
Rota Bilingual Learning Project, Rota, Mariana Islands

10 One Way Toward Minority Studies
Afro-American Curriculum Office and Resource Center, Toledo, Ohio

13 American Indian Students
Indian Community Guidance, Alliance, Nebraska

15 Cultural Resource Center—Spanish of the Southwest, Alamosa, Colorado
A Picture Story

17 The Spanish-Speaking Child
An Open-Space Bilingual/Bicultural Approach to Elementary Education, Bristol, Pennsylvania

20 A Flexible and Individualized Approach to Education
Open Concept School for Indian Education, Sault Ste. Marie, Michigan

24 Ethnicity, New Leverage for Change—An Essay from the Field
Racial Ethnic Action Project (REAP), Freeport, New York

27 WAYS AND MEANS
A History Worth Mentioning
What Is an American?
A Proud Heritage
Someone To Talk To
A Minigrant Approach
Cultural Identification
Bridging the Gap in Madison

32 ESEA Title III Projects in Cultural Diversity

Title III and Cultural Diversity

Myron B. Kuropas
Member, National Advisory Council

On the whole, and by what has seemed to be long-established custom, most educators in America have approached the question of cultural diversity among minorities as a "problem" to be solved by education. As John T. Buchanan wrote in 1920, "Education can solve every problem of our national life, even that of assimilating our foreign element."[1]

The focus of education dealing with this "problem" has been on what Joshua Fishman calls "the disappearance phenomenon," defined as "the process by which groups of immigrant and indigenous origin became assimilated into American core society and the rapidity with which they became culturally indistinguishable."[2] Euphemistically called "Americanization," the process was meant, in the words of another educator, "to assimilate and amalgamate these people as part of our American race and to implant in their children, so far as can be done, the Anglo-Saxon conception of righteousness, law and order, and popular government . . . "[3] The vehicle through which this end was to be accomplished was, of course, the American common school.

Thanks in large measure to the growing acceptance of black consciousness as a legitimate phenomenon within the American scheme of things, there has in recent years been a gradual shift of perspective in education. Our nation's motto, *e pluribus unum*, is no longer being read as *conformitate unum* by educators and many are beginning to accept cultural pluralism as a more accurate model of the realities of the American social order. A "common school" education, we are learning, is no longer an adequate standard for determining the quality of our educational product. If the schools are adequately to serve all of their clientele, they must be prepared to develop and manage educational programs for student populations from a great variety of socio-ecnomic, ethnic, racial, and psychological backgrounds. To accomplish this end, both cognitively and affectively, we need to regard the inheritances of all our people as identifiable and contributing threads in the total fabric of our national life.

As an American of Ukrainian ancestry, I am proud to be associated with Title III of the Elementary and Secondary Education Act as one of the few education programs which recognizes and supports the concept of cultural pluralism at the national level. The flexibility of Title III and its ability to encourage creative responses to many kinds of educational needs is well illustrated by its leadership in programs for ethnic studies and bilingual education. This *Quarterly* publication lists by states a wide range of elementary and secondary school projects in this area and gives detailed information concerning a number of them. They are programs which seek to alleviate cultural and racial isolation, enhance self-concept, and preserve ethnic and cultural heritage. They are based on the belief that all of us, and especially our children, need to know who we are, where we come from, and why we are distinctively important.

The Title III projects described in these pages demonstrate that the questions and the challenges involved in preserving ethnic values are as diverse as our nation. There are Hispanic Americans in Pennsylvania and Mexican Americans in Minnesota. One-fifth of the population of Alaska is nonwhite. The French Canadian culture is an important background to the lives of children in Vermont. Black Americans are identified and credited for their historic accomplishments in the curriculum of an Ohio school system. Wisconsin points to 15 separate waves of immigration between the Indian Americans who originally inhabited the state and the Wisconsinite who lives there today. A program in Nebraska encourages young American Indians to seek and continue education.

In all of the projects which Title III has made possible in the area of "Cultural Diversity," there is profound respect for the uniqueness of the cultural inheritance of each student. This is a substantial contribution to education, and I am pleased to call attention to these projects in the hope that they will point to approaches and ideas which will enrich the lives of many other children.

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[1] John T. Buchanan, "Compulsory Education," *Americanization* (New York: The H. W. Wilson Co., 1920), p. 204.

[2] Joshua A. Fishman, "The Historical and Social Contexts of an Inquiry into Language Maintenance Efforts," *Language Loyalty in the United States*, ed. by Joshua A. Fishman (The Hague: Mouton & Co., 1966), p. 21.

[3] Remarks by Elwood P. Cubberly, cited in Lawrence Cremin, *The Transformation of the School: Progressivism in American Education* (New York: Random House, 1961), p. 68.

Ethnic Culture and the Open Classroom

The main purpose of Title III's *Project Two Arts Culture Three (TACT)*, in Sylva, North Carolina, is to develop a strong community-school relationship through emphasis upon the area's cultural heritage. Sylva, the county seat of Jackson County, is located in the rugged and picturesque mountains of western North Carolina. Of the project's target school population in grades one through six, four per cent is black, eleven per cent Indian, and the remainder white.

Jackson County is in the heart of Cherokee country where, until their removal in 1838, the Indians claimed parts of eight southern states. The Cherokee were considered to be the largest, most influential, and most advanced of the Indian tribes. They were the only American Indians to have a written language, and they had a constitution of self-government which was in many respects similar to that of the United States. Their crafts and arts, including sculptural forms, were rated as at least equal, if not superior, to those of other Indian groups.

The white mountain people of English, Irish, and Scots-Irish descent of the southern Appalachian region were the last stronghold of authentic folk song and ballads of the British Isles. Their household utensils, tools, farming implements, and other handiwork are found in many homes today, perhaps not in use, but kept as reminders of an independent and self-sufficient people.

Southern mountain areas have usually had small black populations, and Jackson County is no exception. The black culture of the area is closely associated with that of the Cherokees and of the white settlers who came into the region. Black music, in the form of spirituals and work songs, was felt to be a priceless contribution to any ethnic culture studies and was included in materials prepared for the project.

It was the intent of *Project TACT* to develop pertinent curriculum materials from the three cultures of the region and through these materials, the use of community resource personnel, and the services of the five project staff members to expose students to their all-but-forgotten cultural heritage. During the initial planning stage for the first year's operation, it became evident that new, pertinent heritage-related materials would have to be researched, developed, and put into a form useful for elementary school students; and the project staff decided to concentrate on two art forms which could readily be adapted—ethnic crafts and music.

It was found that Cherokee crafts, mountain crafts, and black crafts all involved procedures and techniques of similar nature. It was therefore possible to initiate a crafts-activities-oriented approach in the schools which utilized elements from all of these cultures. To broaden ethnic exposure for the students and to involve the community, local resource persons possessing heritage-related skills frequently participated in classroom activities.

The music staff found that genuine Cherokee Indian music was scarce, since the Cherokee had no system of music notation. Black music was plentiful on the commercial market, and folk songs and ballads were available but needed to be pinpointed to the southwestern Appalachians. As a beginning, the music staff decided upon a listen-and-participate approach.

A countywide festival and exhibit of the students' work was held at the end of the project's first year of operation. The week-long festival, with nightly musical performances and the display of student craft work, was attended by more than 1,500 parents, teachers, and school administrators, and it was apparent that considerable interest had been generated in the local cultural heritage effort. Further evidence of the effect of the program was indicated by the testing program developed by the project staff, in which more than 1,500 students were given pre- and posttests, with the average level of results better than the .05 level set as the achievement goal.

Adaptation of Ethnic Studies to the Open Classroom

At the beginning of the project's second year of operation, 1972-73, two important challenges were encountered: to delve more deeply into the cultural background while continuing efforts to present new ethnic craft and musical materials; and to convert from a traditional method of instruction to methods that would be acceptable in an open-classroom concept. Three of Jackson County's elementary schools were slated to consolidate at the beginning of the 1973-74 school year into a new plant especially designed for open-classroom use, and the year 1972-73 was to be one of orientation to open-classroom techniques in the old quarters.

To accommodate to the open concept, where individualization in learning is the rule rather than the exception, *TACT's* staff developed craft procedural charts. Step-by-

step procedures for pottery making, weaving, stitchery, beadwork, etc. were set up. Display units were constructed and placed in each classroom as the arts/crafts interest center, with the area around the display unit designed to provide space for from four to eight students. Craft procedure posters were mounted on the display units and all necessary materials were provided for completion of the projects.

Students often use the crafts interest centers completely independently, but classroom teachers, *TACT* specialists, and at times community aides are available to assist if they are needed. On the primary level, children who cannot read are helped by older children and by teachers; and for upper-elementary students, learning activities packets which enable them to study independently and in depth were developed.

Interest centers were also created for the teaching of music. Here the materials include tapes of songs, with background and historical information as well as song words, brochures printed with the exact narration of the tapes, and posters which display song words. Mountain instruments such as the dulcimer and banjo were taped, and children listen either individually or in groups.

After a year's experience with this approach, the project staff and most of the classroom teachers felt that the methods employed in the open classrooms were sound and practical and can be successful. In addition, some of the materials developed for this use are quite easily adjustable to traditional classroom instruction.

There were two unexpected spin-off effects of the open-classroom approach. One was that, because the Title III personnel had had time for planning and assembling materials for the crafts and music centers, the materials were logical and well organized and easily used by the students. The second was that some of the ideas and techniques used for crafts and music gave classroom teachers insight into approaches for other subject areas. There was an increased awareness of the many possibilities for correlating other subject areas, especially social studies, with the ethnic arts/crafts and music materials.

To add to the resources for 1973-74, the staff is developing a series of minicourses via tape and slides (actually an extension of the learning packet idea) which stress the Cherokee Indian history with particular reference to this region. Also in mind are similar minicourses concerned with mountain history. In the music division, more materials are being devised for each ethnic group—an extension of the tapes on mountain instruments, a production of ethnic songs and ballads arranged for use with recorders, and some arrangements of ethnic songs for changing voices. To make effective use of the choral arrangements, *TACT* staff members will do some teaching in the seventh and eighth grades, thus providing a follow-through program for the sixth-grade students of the past two years.

For music and arts/crafts, the stress on individual instruction must be handled with some flexibility. Group work in music is still used; the children listen and learn songs by using the tapes, but once a week they are gathered together in a group to sing what they have been listening to in the interest centers. It has been found that songs are learned rather quickly in this way, as students have been exposed to both the tune and the words in advance of the group work. Incidentally, the tapes have been found to be quite helpful to traditional classroom teachers who are otherwise reluctant to deal with a music period. In craft work, projects for small groups are usually quite effective, and in the minicourse approach there will of necessity be some group work.

Project *TACT* has not solved all of the problems involved in teaching crafts and music in the open classroom, but it is indicating an approach which may have merit. In the meantime, Jackson County elementary school children, as well as their parents and the community at large, have been made more aware and appreciative of the southwestern Appalachian area which is their home.

This article was written for the Title III Quarterly by Mr. Bernard Hirsch, Director, *Two Arts Culture Three*, Sylva, North Carolina.

Rota Bilingual Learning Project, Rota, Mariana Islands

The Language of Education

The Rota Bilingual Project is located in the community of Songsong in the island of Rota in the Marianas District. The community, the only one on the island, consists of about 1,'00 persons, the majority of whom engage in farming as a primary occupation. There is one school on the island, with grades one through eleven and an enrollment of 346. The project classes contain all Chamorro-speaking students. The project itself began with both first and second graders, 63 students in all.

The project has been designed to meet some persistent needs of the island's school system. Until the present time, it has not been possible to offer the children literacy in their own language—Chamorro. Abortive attempts have been made in the last ten years to teach the children to read and write Chamorro, but three difficulties seemed to be paramount: first, there was no backup material available to the teachers; second, the obvious difficulties of the lack of standardization of spelling were overwhelming; and third, the parents and community were left uninvolved in the educational process.

These difficulties point to educational needs which were not being met in a comprehensive manner for this community. However, with the advent of a bilingual dictionary and a descriptive grammar produced by the Pacific and Asian Language Institute at the University of Hawaii, and with the project developing materials, the possibility of teaching the children to read and write in their mother-tongue has now been realized. And with specific emphasis being put on the involvement of parents and community, the third need of parental involvement is now being met.

The implication in parents' reactions to prior attempts to teach the vernacular seemed to be that the "language of education" is something other than the native language of the people, and that "educated people" are only those who are able to communicate in English. The denigrating effects upon respect for and pride in their own language, ways of thinking, expressions, and culture are obvious. The use of the medium of English was not contributing to the development of the medium of Chamorro. The *Rota Project* has allowed for the creative growth of the indigenous language and culture on a level equal to the second language and culture.

Community involvement has in the past been an elusive goal. One reason, among many, is that the school curriculum has been English-dominated and western-oriented, and the parents' ability here is somewhat shaky at best; thus they remained reluctant to exert any influence in the school situation. This project has reversed this reluctance by showing the parents that genuine education can take place through their own language and that their own culture is important and should be studied in the classroom. By devising a Rota-based curriculum and by treating English as a subject rather than as a medium, the project has encouraged the emergence of parents as one of the dominating forces in the educational process.

Neither the parents nor the civic leaders are in favor of lessening the efforts to teach English as a second language. They have strong feelings about English as being the medium of communicating with the rest of Micronesia as well as with the larger world beyond. Thus, a strong English component has been maintained in the project, using a curriculum developed in the Pacific, the *Tate Oral English Syllabus* and the *South Pacific Commission Readers* course and its related material.

One of the benefits from the *Bilingual Program* has been the development and adaptation of programs presently being specially prepared for Micronesian children. Two of these include the content areas of mathematics and science. The mathematics course is *Micronesian Mathematics* based on the work of Z.P. Dienes and E.W. Golding and the theories of Piaget. The *Science Curriculum Improvement Study* (SCIS), published by Rand McNally and Company, is, like the mathematics, a discovery/individual approach and, also like the mathematics, based on theories of Piaget. The science program has needed many adaptations to meet the needs of our students. All vernacular reading/phonics material is produced on the island of Rota by the project staff. An eclectic approach is used in reading, with an emphasis on grouping and individualization.

The social studies curriculum is of special interest to parents. This, too, is produced on Rota by the project staff. The project has called for parents to share their knowledge of customs and methods of doing things. At first there was a great deal of hesitancy, but as they began to realize the serious attempts by the staff members to collect their ideas and incorporate them into the curriculum, their cooperation and curiosity grew. Meetings were held in which parents were invited to discuss with staff general areas and methods of approach in the various units of study. They were particularly pleased and enthused to realize that their

The *Rota Bilingual Education Project* asks parents to share their knowledge of customs and methods of doing things. These children are making traditional coconut candy and fashioning rope from the bark of the Pago tree. The Mariana Islands are part of the United States Trust Territories of the Pacific Islands and together with other island groups make up the area known as Micronesia.

With assistance from parents and teachers, lengths of bark are twisted together to make a strand of rope.

With the aid of a parent knowledgeable in rope making, children gather bark from the Pago tree.

This picture shows one of the parents working "hand-in-hand" with a student in twisting the rope.

Children strip the tree of its bark. They will then wash the bark in the ocean and let it dry in the sun.

children were learning something "Chamorro." The stigma previously attached to the Chamorro culture as being "inferior" to western began to fade. They began to voice their opinions and bravely stated that Chamorro language and culture *should* be taught to their children.

For various Social Studies lessons children are invited into homes to listen to the old legends and stories. Even though children observe their parents in various daily activities, the school has now brought attention to these activities—making them "educationally respectable." Children are eager to discuss them with their classmates and it has recently been noted that parents talk to their children about these things—thus making the parent the teacher. Whereas before, students in the primary grades had been subjected to western-oriented culture, of which they knew little or nothing and which they could not talk about, now the curriculum is geared for their needs. It is meaningful to them and it is something which *they* can be experts in. By continuing these efforts, not only will pride in the indigenous culture be realized but also there will be realization by parents of their vital role in the educational process of their children.

This article was written for the Title III Quarterly by Ms. Carole Lorraine Mihalko, Director, *Rota Bilingual Learning Project*, Songsong Village, Rota, Mariana Islands.

A stick is used to guide strands of rope. Putting three strands together makes for a stronger piece of rope.

Students stir the candy mixture while their teacher looks on.

Children at a parent's home starting a fire to make traditional coconut candy.

Afro-American Curriculum Office and Resource Center, Toledo, Ohio

One Way Toward Minority Studies

Background

One of the most important results of the racial conflicts of the 1960's was the realization that the curriculum and the instructional materials in the classrooms of most schools were woefully inadequate in their portrayal of the cultural diversity of the United States. Much has been written about the results of this inadequacy both for the child and for the teacher—the lack of positive self-image among the minority group children, the development of the "white is right" attitude among the majority group children, the ignorance of educational personnel about the cultural backgrounds of their students. In order to reverse these phenomena, the Toledo Public Schools instituted the *Afro-American Curriculum Office and Resource Center* through Title III ESEA funds in June, 1970. The general purpose of the project has been the upgrading of the instructional level and the material resources concerning the black American's contributions to this country's past and present life.

Philosophy

While most black studies programs have directed their efforts into the predominantly black schools, Toledo's program focuses on the idea that everyone should be exposed to the culture of Afro-American heritage. The project operates under the philosophy that instruction about the Afro-American should be integrated into the regular curriculum on all grade levels in all schools throughout the school year. Special times, such as African-American History Week and Brotherhood Week, can be used to highlight activities of the total year.

On the elementary level, instruction on the Afro-American heritage centers around human relations as a general appreciation of the contributions of various minorities in American society. There are numerous opportunities in social studies, language arts, music, and art where by these concepts can be introduced. Elementary concepts are continued on the junior high level, while adding more specific information and facts about Afro-Americans for discussion and study. Although high school students have the option of a well-disciplined Afro-American studies program, instruction continues within the required curriculum, especially in the social studies and the language arts. This type of program transcends racial composition of specific classrooms and permits teachers of all students to make their instructional content more coincidental with American society.

Objectives

Although the project is directly administered through the Toledo school system, it was designed to service all public, private, and parochial school systems in the metropolitan area. Emphasis of project activities is as follows:

1. To establish a resource center.
2. To develop curriculum material on the history and culture of the black American for use in grades K-12.
3. To institute an evaluation system for materials and textbooks.
4. To conduct inservice training for educational personnel.
5. To engender better overall human relations among teachers and students.

Afro-American Resource Center

A central resource center has been established for the Toledo area schools, with a current holding of 1,640 book titles and 650 audio-visual titles. Every piece of instructional material was evaluated before purchase according to the following criteria:

Do materials

- indicate that America is a multiracial and multicultural society?
- reveal broad commonalities of all races and cultures and present the environmental and historical influences that shape group differences?
- avoid the use of negative stereotypes and caricatures in portraying group differences?
- adequately represent the contributions of black Americans to our society, particularly giving credit to individuals for their past accomplishments?
- develop a positive self-image for blacks?
- present the factors which have forced the black American into a disadvantaged position in our society?
- develop understanding, acceptance, empathy and respect for the black community?

- motivate examination of our attitudes and behavior in regard to prejudice?
- analyze conflict situations honestly and objectively with emphasis on possible solutions?
- emphasize prejudice as an obstruction to mutual understanding?
- help develop values conducive to the wholesome and peaceful interrelationships of all groups in the United States?

Resources in the center are periodicals, books, films, filmstrips, records, visuals, and games, to supplement art, music, language arts, social studies, human relations and physical education. Any of the instructional materials may be used by educational personnel, including students, teachers, or administrators, and by interested community people. Circulation of these materials has increased greatly. During the first year of operation, 434 visitors requested 1,123 pieces of instructional material; during the third year of operation, counting only September through June, over 2,200 visitors requested 7,799 pieces of instructional material. The librarian has compiled an *Audio-Visual Handbook on Afro-American Materials*, which describes completely by content, grade level, and type all the audio-visual materials in the center. This book assists visitors in making selections for their general and specific purposes.

Curriculum Development

A group of three teachers, specialized on the elementary, the junior high, and the senior high school levels, took the materials which they had carefully evaluated and developed curriculum units on the implementation of these instructional materials in specific classrooms. These units were piloted, evaluated, and distributed to teachers on all grade levels throughout the metropolitan area. Titles include *Guide to Afro-American Studies* and *Correlation of Afro-American Studies With American History*, on the high school level; *Guide to American History: Minority Studies Supplement*, on the junior high level; *Materials Handbook for Intermediate Grades* and *Materials Handbook for Primary Grades*, on the elementary level. In order to keep the units current with new materials and methodology, the staff publishes a periodic newsletter-bulletin with further suggestions on how teachers can include the contributions of various minorities in the normal course of study. Specialized bibliographies of instructional materials have been distributed on American History, American Literature, African Arts and Crafts, African and Afro-American Art, and African and Afro-American Music.

Inservice Training

In order to provide teachers and other interested personnel with the background to handle the instructional materials, a series of five inservice methods has been employed: an Afro-American Resource Center Speaker Series; Professional Growth Seminars through the Toledo Public Schools; inservice meetings for school and public library personnel; presentations and demonstrations for educational, social and community groups; and Institutes on Instructional Materials Regarding the Afro-American.

The Afro-American Resource Center Speaker Series has covered a variety of topics, including *Communicating with Inner-City Youth*, *Images of Africa*, *Society at War with Its Children*, *What Is Modern Africa*, *Eye of the Storm*, and *African Art in the Modern American Classroom*. These programs featured well-known speakers on the various subjects and were attended by educational personnel and interested community visitors. Individual presentations by the center staff have been designed for specific classrooms or for groups from various organizations. In 1970 the Toledo Public Schools instituted a new program of staff development called Professional Growth Seminars. The center has conducted courses on black history and implementation of black studies within this framework.

The center has cooperated with the University of Toledo in offering two Institutes on Afro-American Materials. Selection of participants was based on grade level or subject matter taught and included teachers and administrators. Specific goals were that teachers would be familiarized with the instructional materials, would be instructed how to develop their own curriculum units utilizing these materials, and would produce definite lesson plans which could be taught on their grade levels and in their subject matter. Evaluations by the participants indicated that all thought the Institutes were of great benefit to their personal knowledge and would aid tremendously in their teaching during the regular school year. The three most frequently mentioned positive aspects were (1) the familiarization with the great amount and variety of available materials, (2) the group work which allowed for an excellent exchange of ideas on methodology, and (3) a greater awareness of the problems and positive elements of *all* minority cultures.

Results

The three most general results of the efforts of the *Afro-American Curriculum Office and Resource Center* have been (1) a general *awareness* of the void in the curriculum of our schools, (2) the establishment of the *means* to fill that void, and (3) the actual *attempt* by many classroom teachers to fill that void both for themselves as individuals and for their students. These results can be illustrated by the growth in circulation of instructional materials from the resource center and by the assistance provided by the center personnel in individual classroom demonstrations to begin, summarize, and highlight units on minority contributions. Although a Monthly User Index indicates the widespread ongoing implementation of instruction on minorities, the immense amount of planned human-relations activities reported during February, 1973, was particularly gratifying. Every school in the Toledo system and most of the schools in the Toledo metropolitan area observed in some fashion African-American History Week and Brotherhood Week. These observations took place in schools with all types of racial composition, with no racial conflict.

Evaluation reports have indicated that students are growing in their perspective of self-worth and of human worth. One third-grade teacher asked her students to draw pictures of cowboys, as an art-oriented pretest. She reported that 54 per cent of her class of all-black students drew pictures with only white cowboys represented. After she had taught a unit on "Blacks in the West," the posttest drawings showed that only nine per cent of the class still drew only white cowboys—a 45 per cent shift toward historical accuracy.

Another school reported that after instruction on "Afro-Americans in America," a unit of several weeks' duration presented in an all-white school at sixth-grade level, students wrote and published articles in their school newspaper extolling the virtues of and contributions made by Afro-Americans. This culmination of the unit was an activity not planned by the teacher but initiated by the students.

Conclusion

The project does not claim to have solved all the problems which have arisen because of the exclusion of the experiences of minorities from school curricula. The major problems lie in alteration of values and attitudes which exist in society. The project has concentrated on those individuals who have indicated a readiness for change and a willingness to work for that change. The next phase will be the continuation of project activities with greater inclusion of those people who may not have been touched by the initial efforts.

This article was written for the Title III Quarterly by Mr. Wesley J. Jones, Jr., Director, *Afro-American Curriculum Office and Resource Center*, Toledo, Ohio.

American Indian Students

On the twenty-third of May, 1973, blue robes flowing in the cool evening breeze, 53 seniors from Alliance High School took their places in front of the football stadium for graduation exercises. Among them, standing tall, was the first full-blooded Sioux Indian student to graduate from the Alliance, Nebraska, school system in 35 years. He was the first male in his family to complete high school, and he had successfully combined his junior and senior years while working as an employee of the *Indian Community Guidance* Center.

Floyd War Bonnet represented both the reason for and the success of the Center, which was funded under Title III to meet the special needs of Indian students in the Alliance school system. Specific criticisms of the schools by area native Americans had included that Indian students were not completing high school. Other failures of the school system cited by Indian parents included:

- Nearly 100 per cent of the Indian children in school were identified as low achievers on standard achievement tests.
- Attendance of Indian children was poor, but nothing had been done to correct the situation.
- The schools had not employed any Indian people as role models for young Indians.
- Nothing had been done by the schools in the area of cultural awareness education.

Located 75 miles south of the Pine Ridge Indian Reservation in South Dakota, the Alliance, Nebraska, community of 7,000 persons has 35 families of non-Anglo ethnic origin, most of them Indian. The *Community Guidance* project was conceived by school officials as an effort to reach out to the 100 Indian students and their parents in Alliance.

A series of goals was established in relation to the identified problems. The schools would attempt to improve the attendance of Indian students; they would assist students to stay in school to earn their high school diplomas; there would be specific efforts to increase the achievement level of Indian students; and lines of communication would be established between the schools and the Indian community.

Seeking to encompass the total educational experience of the Indian children, the project initiated a comprehensive program which begins before the opening of school and ends late in the evening. A breakfast program picks up from 30 to 35 students each morning, takes them to breakfast, and then drops them off at their respective schools. This effort and all other aspects of the day-to-day operation of the Guidance Center are the responsibility of ACTION volunteers from the Nebraska Opportunities for Volunteers in Action (NOVA) program at the University of Nebraska in Lincoln. NOVA's also work as tutors and teacher aides in the target elementary school where most of the Indian students are enrolled and serve as administrative assistants to the project director and as probation volunteers in the county court system.

The project was written to provide, in addition to the director, a counselor for the Guidance Center who would work with the total school system to achieve the goals of the program. After talks with local Indian people, the project director and school administrator believed that the counselor should be an Indian, whose ethnic background would facilitate his work of bringing the school system, the Anglo community, and the Indian community into unity. Few Indians have been trained in the field of counseling and guidance, and the project during its first year attempted to operate with two Indian counselors who had had no such preparation. This proved to be unsuccessful, and the lack of a native American in this position was a distinct disadvantage to the program.

The Guidance Center is housed in a converted former dentist's office over a downtown business, a six-room suite with a reception area. Here one room is stocked with games, another serves as a library and study area, and there is an art room as well as a television area and additional quiet study space. The library includes a selection of popular literature and many of the classics, reference materials, children's books, and literature which emphasizes Indian culture.

Activities sponsored by the Center include a drug education program; a Lakota language class; recreation programs such as tennis, basketball, and weekly bowling and roller skating; and educational field trips. During the first year, students visited the Nebraska State Assembly during a legislative session, travelled to Pine Ridge, Wounded Knee, Fort Robinson, and Scottsbluff, and attended an Indian culture conference at a nearby state college. Summer plans include swimming and a visit to the Wind River Indian Reservation in Wyoming.

The Center and staff also provide a number of special services to the students. NOVA counselor-aides work sympathetically with the youngsters when there are personal problems, and the students are provided with a limited amount of medical care in the form of dental and eye services and emergency care by a doctor.

The project encountered problems during its first year in eliciting the constructive response it had hoped for from the adult Indian community. It had been expected that Indian parents would accept the responsibility for initiating action programs at the Center and that they would volunteer to work there with their own children. That this response was slow in coming was attributed to the apathy which had been created in the Indian community over a long period of time concerning education and its potential for a minority group.

The students themselves, however, are enthusiastic about the project and its opportunities. No student is required to take part, since the project is based upon voluntary utilization of the program by the entire community, both Anglo and Indian. Thirty or more children are regularly at the Center each day. "The fact that the kids do use the Center voluntarily is one of the most important aspects of the program," said one of the NOVA volunteers. "In fact, they are *so* voluntary that we get more business than we can handle." The most popular game is chess, and television programs such as Sesame Street have enthusiastic audiences.

Three bus runs are made each day, at six, eight, and ten o'clock in the evening, to take the children home. Study hours are set at seven o'clock for elementary students and eight to ten o'clock for high school students.

With the project in operation from December, 1971, certain results can be reported. In addition to Floyd War Bonnet, two other Indian students have earned high school diplomas. All plan to attend college. School attendance of many Alliance Indian students has improved and absenteeism is considerably reduced. Students who have dropped out of school have been located and have returned to classes. Participation in school activities by Indian students has risen from none in most previous years to ten students participating during the current school year.

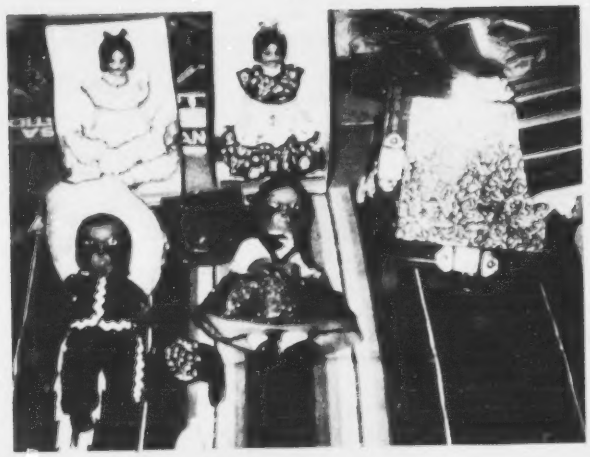
One of the most important accomplishments of the project has been the opening of a channel of communication between the Indian community and the school system. Parents are now regularly involved in advisory board meetings where many decisions regarding the program are made. Ten Indian parents attended Alliance parent-teacher conferences last year, in contrast to previous years in which not more than one or two would be present.

Indian adults represented on the Community Guidance Center Advisory Board recently formed another advisory committee to apply for funds from the new Indian Education Act. They are tentatively planning to employ two counselor aides from the local Indian population, who will take responsibility for duties previously performed by NOVA's and will work directly with the new elementary school counselor to be hired before the next school year begins. The counselor, with full qualifications in the field, will work in the project's target elementary school in addition to coordinating activities of the Center and of counselor aides.

The true value of the *Community Guidance* project may not be known for years to come. The efforts being made with young Indian children may not show clear results until they grow into adulthood and themselves become parents. However, subjective affective gains are already noticeable, and students, parents, and program staff feel that much has been done to improve the situation of Indian students in Alliance, even while they concede that more remains to be done.

This article was written for the Title III Quarterly by Mr. William Podraza, Director, *Indian Community Guidance*, Alliance, Nebraska.

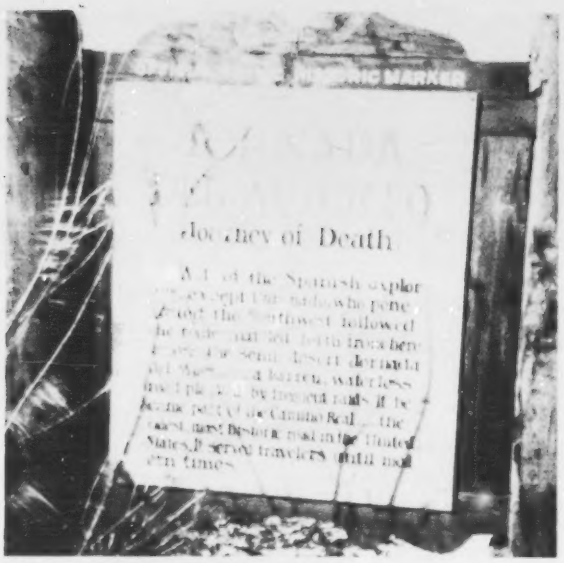
Cultural Resource Center -- Spanish of the Southwest, Alamosa, Colorado A Picture Story



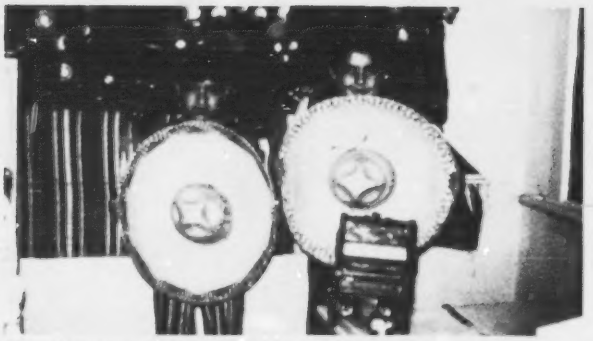
Mexican artifacts, from the Resource Center collection

Bilingual class, first grade

Forty-seven per cent of the population of the San Luis Valley in Colorado is Spanish-speaking; yet until July, 1971, there was no resource center in the Valley which emphasized Spanish culture. Under a Title III grant to the San Luis Valley Board of Cooperative Services, the *Cultural Resource Center—Spanish of the Southwest* now serves six counties and 14 school districts in a predominantly rural area which has 11,000 students in grades kindergarten through twelve. The purposes of the Center are to accumulate and preserve cultural materials of the southwestern United States from the time of the early Spanish explorers to the present day and to create curriculum dealing with the culture of the Hispanic people of the region. An extensive collection of materials is made available to schools, and the Center assists teachers in the creation of study units.



Historical marker, New Mexico



Third-graders completing their unit on History and Culture of the Southwest.

Bilingual class, first grade—learning colors in Spanish

Cultural artifacts at the Cultural Resource Center

The Spanish - Speaking Child

Today's schools are increasingly prepared to recognize and deal with many forms of individual differences in children, but few are able to cope with the language and cultural barriers which exist for the Spanish-speaking child who is confronted with a foreign language and culture when he enters elementary school. The Bristol Borough Public Schools' Title III project *An Open-Space Bilingual/ Bicultural Approach to Elementary Education* was initiated to meet this special problem. Bristol, Pennsylvania, has an elementary school population which is more than ten per cent Spanish-speaking, as the result of an influx of Puerto Rican citizens into the metropolitan area of Philadelphia.

The project is based upon several beliefs. The first is that American education must recognize the cultural pluralism of American society through appropriate programs which foster preservation of the cultural roots of all people, and that this is especially true of the citizens of Puerto Rico, who are also citizens of the United States. A second premise is that language is the primary expression of a culture, and any attempt to denigrate the mother tongue of an individual damages his drive for self-actualization. The Puerto Rican child has deep roots in his Spanish language and culture, and the school should help the child to cultivate his unique heritage. The third concept underlying the project is that a meaningful program for Puerto Rican children should be both bilingual and bicultural, with bilingualism defined as the understanding, in varying degrees, of two languages, while biculturalism implies knowing and being able to operate successfully in two cultures. Biculturalism includes knowing modes of behavior, beliefs, values, customs, and mores of two different groups of people.

Needs of the Spanish-speaking Child

Using these beliefs as a partial philosophy, a committee of parents, teachers, and community leaders assessed the needs of the Spanish-speaking children in Bristol. In doing so, they concluded that Puerto Rican children have the same educational needs as all other children and in addition have special need of

- active participation in the life of the school and the community.
- effective communication skills in both English and Spanish.
- knowledge and understanding of their own culture and culture on the mainland.
- motivation towards self-actualization.
- a learning environment commensurate with personal, social, and intellectual maturity.
- teachers, administrators, and other school personnel who can communicate with them and who understand their culture.
- a school community consisting of teachers, children, parents, and neighbors working together to benefit all.

Instructional Program

These needs became the outline and the foundation for a new instructional program. Specifically, the committee refined and expanded the needs as follows:

Active participation in the life of the school and the community. To assure the greatest possible school and community involvement, a Spanish speaking school-community worker was employed. His major role is to keep the Spanish-speaking community, children, parents, and friends informed about and involved in the school. This is accomplished through coffee meetings, parent workshops, evening parent/child programs, parent volunteer programs, and especially home visitations. He works closely with children, teachers, and community leaders to extend the physical and philosophical ideals of the school to the entire community. The school-community worker is the visible arm of the school which reaches out and touches every Spanish community member.

Effective communication skills in both English and Spanish. All children become bilingual. Each child develops oral and written communication skills in both English and Spanish. To accomplish this, the language in the classroom reflects both cultures with the two languages used interchangeably during the day.

Knowledge and understanding of his own culture and culture on the mainland. Biculturalism is a major objective. The Spanish-speaking child is expected to know, appreciate, and be able to adapt to and live in two cultures. If he is to do this, it is essential that the classroom and the home become one living learning environment where community and school members interact.

Motivation towards self-actualization. To the child who has failed academically and often socially, it is essential to see and experience immediate relevance and success. This is accomplished through the elimination of most previously used or similarly packaged materials. All workbooks and most textbooks were abandoned in favor of teacher-made materials and trade books. Abstract learnings were replaced by manipulative and concrete experiences. The children work closely with adults and teenagers who have a positive outlook regarding the future for the Spanish-speaking child.

A learning environment commensurate with personal, social and intellectual maturity. The children are taught how to learn, how to explore, discover, and direct their own learning. Even more important, they learn how to help others do the same. Great emphasis is placed upon helping and cooperative effort. The classroom becomes a workshop that reaches into the home and community for materials and resources.

Teachers, administrators, and other school personnel who can communicate with non-English-speaking youngsters and who understand their culture. The success of any program lies in its ability to make significant changes in the attitudes and values of the participants. It was believed essential that all the participants, whether active or potentially active, gain the same insights as the children. Therefore, inservice education was provided to all personnel on a regular basis. Included in this training was language acquisition and culture exposure.

A school community consisting of teachers, children, parents, and neighbors working together to benefit all. Obviously, this need was not unique to bilingual education, but it was essential to the success of the program. Underlying the entire project was a feeling of unity and purpose.

An Open-Space Bilingual/Bicultural Approach to Elementary Education provides for a combination of several innovations in education. These include (1) *family grouping*, where children of different ages are taught according to their individual levels of mastery, (2) *continual progress*, by which children are encouraged to progress through skills-learnings regardless of grade designation, (3) *open classroom*, where the space is designed with independent centers and learning stations to encourage exploration and discovery, (4) *open education*, in which the pupil is responsible and takes the initiative for his/her learnings, and (5) *bilingual education*, where children learn through their own language while also learning another (English/Spanish) language.

One hundred and four children were randomly selected for the program. One-half were English-speaking and one-half Spanish-speaking. Four teachers and an aide were assigned full time to the classroom, and a language-arts specialist and a community-school worker were assigned part-time.

The *Open-Space Bilingual* curriculum is similar to the curriculum of all other classes in the school district. The same reading, mathematics, science, social studies, and language arts concepts are introduced, but emphasis is placed upon pupil initiation and interaction and individualized learning patterns. Instruction is augmented with a great variety of multisensory learning devices. The major additions to the curriculum are the use of two languages (English and Spanish) and the emphasis on two diverse cultures. Each child is taught basic skills through his native language, all the while learning and practicing the other language. As facility increases with the second language, the percentage of instructional time is balanced so that eventually all children, both English and Spanish, spend 50 percent of their time reading, speaking, and writing English and 50 percent of their time reading, speaking, and writing Spanish.

Two classrooms, an adjoining corridor, and an office were carpeted to create one open-space classroom. Within this space, nine skill and interest (learning) centers were created. These areas include science, perception, library, reading, social living, arts, language arts, math, and tutorial/independent investigation. Each area is designated by a color (bookcases, tables, rug section, etc.). Within each center, low bookcases made of boards and cinder blocks, cartons, and tables provide storage for teaching/learning tools and equipment. Displayed on the shelves are a wide variety of instructional materials that are within easy reach of all the children.

During the day, the children move freely from area to area, experiencing learning. Their daily progress is recorded on a large tagboard or on individual progress sheets. When the child successfully completes an area, he places the appropriate color tag beside his name or checks his progress sheet.

Once in a center, the child selects, or is guided by the teacher to, specific learning materials. When he takes a piece of equipment, game or activity, he MUST complete it. If he has difficulty, he is encouraged to turn to other students or to the teacher for help. When the materials are finally completed, the child raises his hand and is "checked out" by the teacher. It is during this check-out time that the major teaching takes place. Together, child and teacher discuss what the child has done, what he has learned, how he has learned it, and why. In many instances, this discussion leads to further activities in the same or other centers. When the materials are finally completed, the child is free to select more advanced materials within that center or to move to another. Small groups are also used to teach new skills or to reinforce previously taught skills.

The following is a typical morning of a child within the program:

Hiram enters the classroom and places a colored tag beside his name, thus showing the teacher that he is in school today. He takes his milk-money to one of the older children who help in the classroom each day, and when he has finished drinking his milk, he is free to explore the school environment. Today, he chooses to begin in the science area. Reading in either English or Spanish, he learns the procedures of a particular experiment. When he has completed the tasks involved, he and a friend who has just completed the same activity join in gathering and recording the results. One of the teachers comes to the two boys when she sees their hands raised to indicate they have completed their work, and for a few minutes teacher and students talk together about what the boys have done. When she is satisfied that they have learned the concept involved in the experiment, the teacher suggests that Hiram and his friend place a second colored tag beside their names and then continue on to another interest area.

Hiram's next stop is the library. Here he listens to an audio-tape in either English or Spanish, and then goes to the aide, who is reading a story aloud. Some of the children choose to act out the story when the teacher has finished reading it, but Hiram prefers to move on to the art center,

where he decides to paint a picture. When the painting is finished, he is asked to identify ten objects in it and write down the English or Spanish words for them; these are then added to his personal card file of words.

Throughout the day, Hiram explores in this manner a wide variety of materials and situations in the classroom, using both Spanish and English in his work and play with the other children. In the evening, his parents join other parents and their children in a social event at the school, for which parents have prepared food typical of their own countries. For several hours, everyone enjoys the food and music of two very different but now compatible cultures.

Results

This program has now been in operation for two years. Its success is clearly visible when compared against the needs as expressed by the Committee for the Establishment of Bilingual Education.

1. The school and the home have become working partners, with learning a joint effort of both the school and the home. Parents are given the background and the materials to help teach their children, and continued guidance is provided by both the teacher and the school-community worker.
2. The children see relevance in what they learn because it is self-initiated and self-directed. Motivation and direction comes from the child, not from a textbook.
3. The children have become active learners and teachers. Children have learned to work together and to help each other in their common task of learning.
4. Statistically significant gains have been recorded in all areas of the curriculum, with the most notable gains in vocabulary acquisition, writing, reading, and number facts. The gains were significant at the .05 level of confidence.

The Future

The future of the bilingual/bicultural program is secure, but not as an isolated small project. The Title III funds have caused a much larger transformation. Beginning in September, 1973, one large elementary school will be subdivided into three independent minischools, with each school to provide a unique K-6 structure for learning. There will be one school for open-space bilingual/bicultural education, one for open-space education, and one for self-contained education. This structure will offer truly alternative learning environments, so that teachers and children may be placed in learning/teaching situations commensurate with their unique styles and abilities.

This article was written for the Title III Quarterly by Dr. Michael Zotos and Dr. Richard Wylie, *An Open-Space Bilingual/Bicultural Approach to Elementary Education*, Bristol, Pennsylvania.

A Flexible and Individualized Approach to Education

The *Open Concept School for Indian Education*, in Sault Ste. Marie, Michigan, is a Title III project now in its second year of operation. Parents, the teaching staff, and the administration look back with a mixture of exasperation and pride at the result of the first year's program—exasperation because not all the promises have been fulfilled, and pride because the gains to date have been substantial enough to have earned widespread support for its continuance.

Before the inception of this open concept school, the Finlayson neighborhood school, although located far from the socio-economic and racial problems of the metropolitan city, had a history of problems remarkably similar to those encountered in ghetto areas. Over half of the students come from a disadvantaged socio-economic background and approximately 60 per cent of the children can claim kinship with the Indian ethnic minority. The Indian youngsters, most of whom are of mixed parentage, are descendants of the once-proud Chippewa Salteurs, who had treaty and fishing rights on the St. Mary's Rapids. With the decrease of the fish population and the extinction of treaty rights, the people had to try to survive in a culture which had eliminated the basis of their economic activity without substituting any other form of assistance. Special consideration of this nature was available only to Indians living on reservations. The effect of this economic and cultural neglect, still apparent today, is to leave these people without a strong indigenous culture which could sustain their need for identification, but with a very deep distrust of all officialdom.

About 20 per cent of the student population comes from Sugar Island, a large island situated in the St. Marys River and accessible only by ferry. While the distance between the Island and the Mainland is less than 1,000 yards at several locations, ice conditions in the River together with the population's desire to lead their own way of life conspire to create in the children, at least when they first come to the Mainland schools, a pattern of mental and spiritual isolation which makes communication difficult.

These factors resulted in a school population which had little contact and dialogue with the teachers and administration, whose achievement was much below the achievement levels of the district as a whole, and which generated more than its share of behavior problems. Students after leaving Finlayson School tended to encounter increasing difficulties in junior high and high school and dropped out at the first legal opportunity. In fact, the year before the open concept program was instituted the graduating class at the high school contained no former Finlayson School students.

Faced with these problems, the district administration had tried to improve the educational climate by increasing the number of teacher aides in the school, by providing additional consultant help, and by using all the resources available through compensatory programs such as Title I. The results of this approach were quite disappointing. While individual students made some progress, the overall achievement remained at a low level and the indifference of students toward school scarcely changed. When the educators were forced to conclude that their efforts had been ineffective, the realization grew that only a radical change which embodied a different approach to the educational processes would have any chance of success.

Earlier, the school district had experimented with an open concept summer school—a school that was based on the assumptions that children could take more responsibility for their own activities and for their own learning; that providing choices for the learner would increase his independence, teach him to make decisions at an early age, and make school emotionally more satisfying and more attractive to him; and that teachers would have opportunities to create flexible responses to individual needs and to broaden the approaches to skills instruction. This open concept summer school, which allowed a maximum of choices to the children, succeeded beyond expectations in keeping the participants in attendance for the duration of the program, and it created an atmosphere of trust and communication between learner and teacher that impressed everyone who observed the project. Based on this success in a limited short-term experience, an open concept approach was planned for the Finlayson School. Results of these efforts were presented to Title III officials for funding and the program was accepted to be financed for a three-year developmental phase.

The approach to open education that emerged from the planning and the subsequent operation of the program over two school years has resulted in a number of educational processes which, taken together, form a school that is quite unlike any other school in the area. Of course, such far reaching changes cannot occur without the active support and cooperation of the staff. In order to secure the necessary teacher commitment, the staff for the program was recruited from volunteers. Those staff members who were already in the school but decided not to participate were given a chance to transfer to another building.

In the open school each teacher has a homeroom or supportive group of approximately 25 children. The composition of the supportive group is decided by the teachers at the beginning of the year. Care is taken that each group is composed of three age levels and that it reflects the socio-economic and ethnic mix present in the school as a whole. The supportive teacher works with the students in the group both individually and in group sessions for the purposes of guidance, diagnostic work, and monitoring the individual student's progress. Each supportive teacher keeps a continuous file on the students where all the test results are recorded and where the student's achievement of performance objectives is monitored. Every two weeks the teacher holds an individual conference with each student in her group. During that conference, progress toward educational goals is discussed and charted, plans are made for the next interconference period, and if necessary, work assignments are made, especially in curricular areas where the need for additional help may be indicated.

"The children are free to work in any area, especially when they assist others with their efforts . . . ."

During the day, the children are free to move from one learning area to another to participate in individual and group projects which interest them and which, in many cases, were discussed and initiated during the individual conferences with the teachers. The rooms do not look at all like classrooms. They have been transformed into learning areas where a variety of materials and equipment are available for children's use. The materials include texts and workbooks, self-contained multimedia programs, and a large number of teacher- and student-created learning aids. In every learning area one finds devices and materials, some crude, some rather sophisticated, which can be manipulated, rearranged, touched, or transformed by the students in their search for new concepts.

While the special arrangement in the learning centers may look haphazard to a casual visitor, it is the result of a carefully planned program leading to mastery of cognitive skills and concepts and is based on a series of predetermined performance objectives. In addition, some unity of thought is usually achieved by exploring a major theme in all subject matter areas. For instance, a number of projects dealt with prehistoric animals, and this led to an inquiry into the life of early man. Previously, an exploration of Indian culture, past and present, provided a focus for inquiry culminating in numerous projects in and out of school. For instance, a group of youngsters was introduced to the mysteries of ceremonial Indian dancing at Saturday afternoon sessions conducted by a local expert.

"Providing choices to the learner would increase his independence. . . ."

In addition to the curricular concerns represented by the various learning stations, two special rooms play an important and unique role in the total educational approach. A laboratory available to all children on a referral basis provides opportunities for both advanced and detailed inquiry, especially in the areas of science and math, and for remedial work or one-to-one special assistance. A teacher and two aides work to assist the children with their varied individual needs and to develop math and science experiments of interest to the children. The lab is a very popular place, and since it is being used for advanced work as well as for remedial help, children clamor for the referral slips and there has never been a problem with the stigma that is so often attached when a child is assigned to a remedial center. A similar function is carried out by the library media center. As with the laboratory, all students have access to the library and they are taking full advantage of this opportunity. The work that the children do ranges from rather advanced research to individual attention with basic reading skills. The library is staffed by a full-time aide and it is being supervised by one of the general teachers on a part-time basis.

Music, art, and physical education round off the offerings at Finlayson School. Roving teachers in those three areas visit the school at regular intervals and build their educational program in cooperation with the staff at the scene. In physical education, motor skills activities are being stressed. Both art and music tend to explore the full range of human expression in those areas. As is the case with other subject areas, children have free access to the programs. The individual activities in all areas have been so varied and so stimulating that most of the children have participated in one facet or another.

Not only do the children have freedom of movement, but the teachers, too, have organized themselves in such a way that they can move on occasion from one area to another to offer assistance and to build learning centers. In order to facilitate this sharing, the staff has grouped itself into three teams. They are the preschool unit, where two teachers and one aide work with children from 3½ through 6 years of age; the primary grouping, with three teachers and one aide concerned with children aged 6 to 9; and the later-elementary team of three teachers and an aide which focuses its activities on children from ages 9 to 12. Although the teams are grouped in this way to facilitate planning for and to direct attention to the instructional needs of the respective age groups, considerable crossing between the teams occurs at all levels. The children are free to work in any area, especially when they assist others with their efforts, but the teachers too find themselves on occasion exchanging places to work in areas across the constituted teams. Within the team grouping the staff works together very closely so that each teacher has the time to hold individual student conferences and an opportunity to work with children in regularly scheduled small group sessions.

In this program where children and staff members are working together toward a common goal, where movement and interaction is being encouraged, and where the staff is usually found surrounded by a small circle of children who have questions and concerns, it is easy for a visitor or a parent to become caught up in the process, especially since the children in the building have a tendency to recruit anyone they can find when they want to show something or when they need assistance. This is especially important, since a project such as this could not succeed without the help of the parents and the school community as a whole.

In order to build better community relations, the staff at Finlayson undertook a number of steps which helped to break down the barrier that existed between school and home. Instead of the customary two parent/teacher conferences, the staff is holding four conferences, one of which is scheduled when school is in session so that the parents can observe the operation firsthand. A parental advisory council meets regularly with the staff to discuss school operation in an informal manner. Finally, a special effort was made to revitalize the parent/teacher organization by increasing student presentations at scheduled meetings and by reducing formal meeting procedures to an absolute minimum, since these procedures were vaguely frightening to many of the people in the attendance area.

"The rooms do not look at all like classrooms. They have been transformed into various learning areas. . . ."

"Each teacher has . . . an opportunity to work with children in regularly scheduled small group session."

Of course, not all parents are supporting the new approach to education. It is especially important that those who view the experiment with concern are made to feel that they can approach the professionals involved with frankness and receive a fair hearing. The building of the kind of relationship which will result in the necessary trust for this interchange to occur is a continuing process. It can now be fairly stated that the suspicion and isolation of the last few years is being broken down and the parents are finding out that they have a voice in the education of their children.

It was not expected that the short period of operation of the experimental open school project would result in a large change for the better in student responses to the new educational environment. There are, however, a number of positive indicators. Children quite obviously enjoy school now. This is not only reflected in the warm and friendly atmosphere within the building but also in a substantially improved attendance record. Parents often comment on their children's efforts to reach school even when illness should keep them home. Vandalism and wanton destruction of school property has dwindled to almost nothing.

There are also some indications of improvement in the cognitive skills area. According to the two annual independent evaluations, the children of all ages made significant gains in social studies, in math concepts, and in science. The students in the preschool unit improved in all curricular areas, and the six- to nine-year-olds in the primary pod recorded near-grade-level gains on all language-related subtests. Finally, the students who were promoted to the seventh grade and left the building for the junior high have had a noticeably better start in the new environment than their friends from previous years. With these indications of progress, the staff, the parents, and the children are working together to improve the program still further, confident that the basic approach will help children become fully functioning adults in today's society while at the same time retaining their pride in their unique heritage.

This article was written for the Title III Quarterly by Mr. Johann F. Ingold, Director, *Open Concept School for Indian Education*, Sault Ste. Marie, Michigan.

"Aides work to assist the children with their varied individual needs. . . ."

Ethnicity, New Leverage for Change -- An Essay from the Field

Recent years have witnessed resurrection of the debate over the "melting pot"—fact or myth? Is America culturally pluralistic? If so, should those different cultures be explored in the classroom? Do many Americans have strong feelings about their ethnicity? Should we teach children to forget their ethnicity and become a part of "mainstream America"? How do we educate children who feel thoroughly "American" together with children who feel "ethnic"? These questions are becoming more meaningful as answers are sought by diverse ethnic groups.

Among the advocates of white ethnic studies, the more thoughtful are further extending the ethnic studies philosophy of the Sixties. They are advocating a revival and new exploration of the concept of cultural pluralism. Undoubtedly this was stimulated by other movements, particularly the black movement, but the discontent of the white ethnic is not new. It has been simmering for generations, and in its aggiornamento, the new ethnically-conscious groups are perhaps engaged as deeply as any elements in America in a crucially important search stemming from the need for an American consensus, a new and liberally defined national identity upon which we may, perhaps, at last, agree.

This kind of ethnic activism is not competitive with nonwhite movements. Indeed, at its best it is ecumenical and must be kept so. It may well be that the ethnic, occupying a broad middle status between the more achieved white groups and the nonwhites, will serve as a mediating force between two seemingly irreconcilable polarities.

The point is that white ethnic studies should not be too casually dismissed, although some ethnic movements represent undeniable elements of backlash. It is the job of people in white ethnic studies to develop a field which will be constructive for all Americans and will reach out to nonwhites. It is also necessary to dispel the notion among nonwhites that all white people are alike or content to be alike. With all of this in mind, an early attempt to blend white and nonwhite ethnic studies—*the Racial Ethnic Action Project (REAP)*, in Freeport, New York, was begun in 1969, sponsored by the Freeport Public Schools and the Board of Cooperative Educational Services of Nassau County, under a three-year grant from Title III of the Elementary and Secondary Education Act.

The Community. Freeport is a suburban Long Island village of 42,000 with a good cross-section of socio-economic levels and ethnic groups. In 1968, Freeport had witnessed black-white student confrontations in the senior high school. The black community felt it was not being included in the decision-making which affected the lives of its children, and parents needed to see concrete changes taking place in the conduct of teachers toward minority children.

The white community felt fear after the first outbreak of violence in the schools. This was exemplified by a meeting of over 500 white parents intent upon securing "safety" for their children. Black parents, seeking "safety" for their children, were denied entrance to the meeting.

The New Human Relations. In the project, ethnicity was used as a tool to gain leverage in human relations situations. It was and is a way of finding a common ground upon which people can engage in dialogue and reveal to one another their problems and their "humanhood." The ethnic factor in human relations becomes all the more salient when one considers the melting pot concept and why it has not worked for all people. It has, however, worked for some. Who are they? Studies have been conducted on social distance; respondents rank in order their preferences of ethnic groups from a randomly ordered list. Every study, from 1928 to 1962, showed the same result: people list their own group first, then "British, native white Americans, and Canadians; then French, Germans, Norwegians, Swedes, and other North Europeans; then Spaniards, Italians, and South and East Europeans; then Negroes, Japanese, Hindus, and Turks."[1] This kind of evidence helped sharpen *REAP's* focus on ethnic studies.

Multiethnic Studies Defined. The project's mission was multiethnic social studies education. *REAP* defined multiethnic studies in a way that included the study of any and all racial and ethnic groups that make up the United States. *REAP* held that *every* child has a right to know the heritage and American experience of his or her ethnic group. Educators who would concentrate ethnic studies on nonwhite groups do all Americans a disservice by reducing the curriculum content alternatives which students would have when learning about the American experiment in democracy.

Affective Curriculum. A prime *REAP* objective was to work with the New York State Social Studies Syllabus in order to design lessons that sought to improve the self-image of students and to develop positive attitudes among students toward one another. Affective learning became a very important part of the units because it offers so many possibilities for bringing about change in student attitudes. Some work has been done in American schools regarding ethnic cognitive materials, but almost no effort has been made to explore and mold this with affective learning. It is in this area that opportunities are found which might make a difference. The results achieved by students, recorded on video tape, have given teachers confidence and a sense of renewal after many years of frustration when dealing with the hostile attitudes generated by negative ethnic feelings.

A key recommendation, when exploring curriculum and ethnicity, is to be heavily involved in affective learning as the vehicle for ethnic content. When a news item or fact is used to stimulate discussion, the teacher must be conversant with the ways of exploring student responses on an emotional level. The words "spic," "nigger," and "polack" should not chill a teacher's blood but should be viewed as an opportunity to turn an ugly situation into a wholesome and productive inquiry on a feeling level.

Curriculum and the Community. Another *REAP* objective was to involve the community. It was necessary to create a structure that provided the community with a voice in curriculum problem analysis and design. Parents, students, and teachers, representing an ethnic and ideological spectrum of the town, were paid to serve as curriculum advisors to two staff curriculum writers in two fifth- and eighth-grade level Curriculum Study Groups (CSG).

A multiethnic curriculum resource library was provided to aid in lesson plan preparation with human relations strategies and the ethnic experiences of black, Chinese, Hispanic, native American Indian, Italian, Japanese, Jewish, and Polish peoples. The teacher-advisors tested lessons and became the core of a teacher inservice program which analyzed and restructured the lessons developed by the groups for upper elementary school up to and including the high school level.

One outstanding source of ethnic materials was the life experiences of CSG members. When people from varied ethnic backgrounds met to discuss ethnic problems and the schools, they would often describe personal experiences to illustrate a point. The following example illustrates this important input. A black father began describing experiences he had as a teenager in a pre-World War II southern Virginia community. He told of the indignity of having to go to the rear of an ice cream store for ice cream and the humiliation of receiving chocolate ice cream after requesting vanilla. At first he thought it was a mistake, but after complaining, he discovered he was always to receive chocolate ice cream because he was black. The story caused other CSG members to respond sympathetically toward the story's author, and it was suggested that a similar response could be elicited from students hearing the story. The parent was asked to tape-record the story; a teacher-writer developed it for use in a role-playing situation, and it was added to the curriculum.

This approach to finding material for the classroom has benefits. Most importantly, the involvement of the parent-author draws that person into a closer relationship with the schools: a segment of that parent's life actually becomes a relevant part of the students' school day. (A partial listing of *REAP* materials can be found in the ERIC-IRCD collection under the number ED 070 800.)

Informing the School and Community. The objective of informing the school and community was achieved with a Curriculum Facilitation Group made up of board members, central administration, and school principals. A School-Community Advisory Group (SCAG) informed the community about goals and activities, sought their views and reactions to *REAP* curriculum, and handled controversy. The SCAG was made up of interested community people and students.

Enlisting community participation is one of the greatest problems schools face. How can parent attendance at school functions be insured? Controversial issues will usually draw people's interest; certainly multiethnic issues inevitably involve controversy, and the force residing in these controversial issues worked for *REAP.* Parents who disagreed with project activities were always invited to a SCAG meeting. These meetings were conducted informally, with no more than 15 people seated, with coffee and cake, in a circular arrangement to encourage group interaction. Active group discussion was stimulated by the showing of *REAP* materials, *i.e.,* a film or filmstrip.

Official school personnel usually responded to community controversy by attempting to pacify the complainant and reduce agitation. *REAP's* role, on the other hand, was to investigate alternatives for the schools to pursue in the future. *REAP* viewed matters of controversy as an opportunity to explore the feelings of citizens who disagreed with *REAP* activities and as a means of informing them about the *REAP* program and school activities in general. Dissident citizens of the community who had differing points of view, both black and white, were invited to attend SCAG meetings and encouraged to bring their friends. It was vital to include participants who had different opinions as well as different ethnic backgrounds.

At least for the Freeport community, the lesson learned was that controversy can be a positive tool when used to involve parents in school activities. Parents previously had seemed to be saying that they felt left out and uninformed about school activities. When they were informed about school policy and programs and attempts were made to contact and involve them, positive results were achieved even though the initial instigation was the investigation of a controversial issue. The process of clarifying and accepting another's thoughts in good faith was probably more important than the actual intellectual conflict. The approach taken when entering into an encounter with a hostile parent, *i.e.,* an invitation, coffee, a comfortable place to sit, and a genuine respect for another opinion, was a real persuader.

Conclusion. *REAP* was a many-faceted program of school-community involvement in building a multiethnic program. It approached its goals by the exploration of ethnicity as a *positive* factor common to *all* people. Its signal goal was to face up to the insults a Polish-American or Greek-American youngster may receive because his name is hard to pronounce, the stereotyping of an Italian-American boy as potential Mafioso, the much-documented prejudice which is felt by American Indians, Afro and Hispanic Americans, and Jews.

An American should have the freedom to choose his own way of being American. His choice may or may not

reflect his own ethnic uniqueness. By choice, immigrants and their progeny may outWASP the WASP, or they may choose to preserve that part of their language and cultural background that provides joy and a sense of meaning in a sometimes difficult world. Whatever the decision, all should have the right to make the choice themselves. No one should be forced by societal pressure to conform unwillingly. The school, as an instrument of society, should not limit alternatives but instead should provide options for children to explore their identities. The school should continue to pose the question, always unresolved in a dynamic American society, that was asked by Jean de Crevecouer in 1782: "What then is the American, this new man?"

This article was written for the Title III Quarterly by Mr. Thomas B. Cousins and Mr. Julian E. Miranda, who conceived and directed *Project REAP.*

[1] George E. Simpson and J.M. Yinger, *Racial and Cultural Minorities* (New York: Harper and Row, Inc.), 1965, p. 113.

Ways and Means

A History Worth Mentioning

Ethnic Studies Project, San Angelo, Texas

In a school system ten per cent black, 38 per cent Mexican-American, and 52 per cent Anglo, it was evident to teachers and administrators that in some instances students were segregating themselves into ethnic groups by choice. The Title III *Ethnic Studies Project* of the San Angelo, Texas, public schools was created as an effort to produce a learning environment in which cultural differences and ethnic value systems are understood and accepted to the extent that students no longer feel it necessary to limit their association to members of their own group either in the classroom or in extracurricular activities.

The desire of the project was to inject into all areas of the social studies program at the junior high level materials designed to present a balanced picture of all the ethnic groups which have influenced and are presently influencing our society. To this end, it was necessary both to train teachers and to develop curriculum materials.

The first step in the program was to set up an eight-weeks teacher workshop, for which the services of well-qualified consultants with areas of specialization particularly suited to the project were secured. A multiethnic group of ten teachers was employed to spend eight weeks working with the consultants and developing units of study for the project. Also employed was a multiethnic group of 26 junior high students who were paid an hourly wage to serve in classroom groups where the materials and teaching strategies were presented for student reaction. The student participation proved to be an interesting and valuable component of the project. Observations and advice from members of the school community were also relied upon.

The workshop developed a series of 15 units suitable for use in social studies classrooms for grades seven, eight, and nine. The units employ strategies ranging through large-group, small-group, and individualized processes. All were designed to stimulate high levels of involvement of students, not only in the classroom but also in community activities. Teachers developed resources, including slides, transparencies, tapes, picture collections, reproductions of original documents, etc., and other materials were purchased from commercial suppliers. Experimental classroom settings were videotaped for teacher and student reaction, and this videotaping activity proved to be a particularly stimulating aspect of the project's pilot year.

The junior high school chosen for the pilot program was selected because its student body reflected the ethnic composition of the community as a whole. At the same time that the program was being piloted in this school, bound copies of the teaching units were submitted to selected teachers in other schools to be used in some classes, for the purpose of stimulating systemwide interest in the materials and to observe any differences which might be found in the classroom effectiveness of teachers who had participated in the training program as compared with those who had not.

"American Ethnic Studies—A Resource Bulletin," prepared by the social studies coordinator of the San Angelo Independent School District, suggests a rationale, resources, and methods for giving a multiethnic character to American studies courses at all grade levels. It lists as professional resources books, bibiliographies, documents, and course guides, and includes methodology, exploratory activities, and suggestions to teachers for sharing ideas.

We have assumed in the past that every student would identify with our heritage through a traditional study of American history. This just does not seem to be the case, particularly with some minority groups like the Negro, the Mexican-American, the Indian, and perhaps others to a lesser degree. Conditions seem to indicate that they, in some cases, feel completely alienated from the mainstream of American history and culture. Correction of this condition will require patient assistance and intentional encouragement on the part of teachers in helping youth to trace the threads of participation by their ancestors in creating the fabric of our society.

* * *

Minorities should not be thought of as being distinguishable just by language, color, creed, or the like; they should be viewed as minorities simply because they lack sufficient numbers to be the majority. Actually the majority, especially in American society, consists of a changing and diverse group of minorities. It always has.

* * *

The philosophy behind the effort we shall make then is that we will try to inject ideas into our regular curriculum which will encourage both teachers and students to begin inquiry into what constitutes the American heritage. The basic concept should be that our heritage is multi-ethnic and that all Americans are Americans. It should emphasize that every person seeks to be proud of a personal heritage as a part of the history of his nation and of the world. It should utilize every opportunity to help each classroom group to function responsively to its ethnic composition. It should encourage every student to enlarge his own awareness of the contributions that various ethnic groups have made to the heritage of mankind.

. . . . American Ethnic Studies
A Resource Bulletin
The San Angelo Public Schools
San Angelo, Texas

What Is an American?

Project Pride, Orono, Maine

The revision of an American history course required of all juniors gave Orono High School in Orono, Maine, an opportunity to bring an inter- and multidisciplinary approach to the study of the American heritage. To discover as much as possible about what Americans are and how they came to be the way they are, and to discover as much as possible about the workings of those forces which continually affect the lives of each American—as for instance, laws, politics, art, music, and human behavior—are the objectives of the program.

Funded by a Title III grant, *Project Pride* (Probe, Research, Inquire, Discover, Evaluate) deals with the study of the American heritage through a series of topical units, with each of these divided into a series of subtopics. The developmental chronology of the United States is followed within the limits of each of the topics, and an attempt is made to show the relationship between past and present events.

The topics are

I. The Land and the Law
II. The Search for Identity
III. Growth of the Nation
IV. Urbanization
V. Americans at War
VI. Protest and Dissent
VII. Communication
VIII. Education

The breakdown of a topic into subtopics is illustrated in Topic II, The Search for Identity, which is subdivided into

The Vital Image: American and European Literature
The Arts: America Viewed Through Architecture and the Arts
Political Identity: Changing Political Patterns
Social Identity: Ethnic and Racial Origins of Americans

Since *Project Pride* is designed to incorporate methods and procedures designed to change roles and relationships in the teaching process and to provide a more individualized approach, students are encouraged to write their own objectives. A student may therefore go beyond 15 suggested activities to explore the life and culture of ethnic and minority groups, but to stimulate his thinking he is offered the following ideas:

- prepare an ethnic food and present the finished product with an explanation of its ingredients.
- make and/or exhibit an ethnic dance, explaining its purpose and origin.
- demonstrate to the class an ethnic costume or article of clothing, explaining its purpose and origin.
- prepare a class presentation of the works of a famous minority representative (such as an artist, musician, entertainer, photographer, etc.).
- sing a song common to an ethnic minority and provide the class with copies of it in translation.
- meet with a representative from the Franco-American Research and Organization Group (F.A.R.O.G.) on campus and report (in writing or orally—2 pages) on their program.
- interview a person of an ethnic origin asking at least 10 questions concerning his adjustment to American life and present a text of that interview.
- interview a person of an ethnic origin asking at least 10 questions concerning the elements of his culture which have survived and compile a written report of that interview.
- interview a person of an ethnic origin asking at least 10 questions concerning his view of ethnic pride and cultural solidarity and present (either orally or in writing) an analytical report of that interview.
- prepare a collage which includes at least 10 problems faced by minority groups in a majority-ruled nation.
- write a 3-page report on a book which deals with Chicano, Mexican-American, or Spanish-American life in the United States.
- conduct a telephone book survey of the Bangor or Old Town-Orono Area which breaks down names into nationality and ethnic categories, and present in writing your findings.
- write a 3-page paper on three ceremonies or rituals associated with Jewish life. Explain the meaning and origin of each.
- prepare a family tree (verified by your parents) which traces your family back at least 4 generations.
- prepare a demonstration (slides, pictures, drawings, etc.) of at least 6 different ways of celebrating Christmas throughout the United States which illustrate the variety of ethnic and national identities which exist here.

A Proud Heritage

N.E. Wisconsin In-School Telecommunications (NEWIST), Green Bay, Wisconsin

A series of 16 color television programs makes the rich ethnic background of the state of Wisconsin come alive for students in the fifth and sixth grades under a Title III grant to *N.E. Wisconsin In-School Telecommunications (NEWIST)* in Green Bay. *NEWIST* is a school systems cooperative created by Wisconsin's Central Educational Service Agency (CESA) #9 in 1967, to provide a regular instructional television service for the CESA #9 broadcast area. Also under its Title III grant, *NEWIST* earlier created a program series on the geography of Wisconsin, "Understanding Wisconsin Our Home," which is suggested for use at the fourth-grade level.

The purpose of "Wisconsin: A Proud Heritage" is, in the words of the project's descriptive materials, to

> . . . make pupils aware of the fact that our industry, agriculture, government, culture (all of human endeavor) has been the result of efforts by people of many nationalities. Our state is a stewpot of peoples, each of which contributes its own special flavor to the ethnic mix. Pupils should also realize that, except for native American Indians, all of our forebears were immigrants, and that these people who developed our state were real people, with needs, emotions, aspirations, and frailties. This, we hope, will contribute to an understanding among children that we all have reason for pride in our own particular ethnic background.

The 16 color videotapes produced by the project are titled: *The Woodland People, The Menominee People, The French, The Yankees, The Cornish, The Norwegians, The Finns and the Icelanders, The Germanic People I, The Germanic People II, The Belgians and the Dutch, The Irish, The Polish and the Slavs, The Southern Europeans, The African Americans, The Latins,* and *The Wisconsinite.*

Because little film footage dealing with the story of Wisconsin's people was found to be available, much new film was shot on location by the production crew after research and interviews in the field with persons who had knowledge of historic people, places, and events. The films use both dramatic reconstruction of historic events and documentary presentations such as a visit to an abandoned lead mine. A manual containing pre- and posttelecast activities, suggestions, and references is available for use by teachers. The television programs and the accompanying manual are offered to all Wisconsin schools served by instructional television broadcasts.

WISCONSIN: A PROUD HERITAGE

Someone To Talk To

Project SAVE (Student Advocate Voice in Education), Albert Lea, Minnesota

Project SAVE was designed to help students from the Mexican-American segment of the rural, medium-sized community of Albert Lea. Mexican-Americans who came to Freeborn County originally as migrant agricultural workers are still for the most part relegated to "stoop labor" in the sugar beet, cabbage, or potato fields of the area, or to menial jobs in factories. In the schools, their children have had a dropout rate of 60 per cent, poor attendance records, and a comparatively high incidence of legal adjudication.

A series of extensive conversations with principals, counselors, teachers, concerned parents, and students was conducted prior to the project, in an effort to ascertain causes of these problems and to identify potential solutions. Cultural loss appeared to be the primary reason. The Mexican-American has experienced a tremendous cultural shock. Even if he maintains a few traits and characteristics of his cultural identity, he often loses his sense of pride and his sense of belonging. Language difficulties compound the problem, since in many homes Spanish only is spoken. This is a fine way to preserve a cultural aspect, but when children come to English-only schools from homes which are not bilingual, they often feel rejected, their achievement is frequently poor, and by the time they reach high school they may have become completely turned off about school and education. When these factors are added to poverty, as is generally the case, the picture is bleaker still.

Based on these problems, *Project SAVE* was conceived around the hiring of a full-time Spanish-speaking student advocate, who would make it his business to work directly with Mexican-American students, parents, and community groups. Individual and intensive group counseling efforts have become a major component of the project. Experience indicates that most students will discuss their problems and possible solutions with an advocate who shares their language and cultural tradition. In the group-counseling component, peer assistance is utilized to help students work out their problems, employing the PPC Positive Peer Cultural model based on the idea that peers can exert more influence in some areas than counselors, teachers, or administrators.

Project activities also include inservice training sessions for teachers. The purpose is to make teachers aware that, due to cultural values and attitudes, Mexican-American students may react differently in a variety of situations than their Anglo counterparts. As an extension of this training, the advocate has distributed extensive bibliographic material pertaining to Mexican-American culture for use by teachers and for reference in each school library. A human relations course at Mankato State College to fulfill state requirements for recertification of teachers has been initiated and includes as staff three Mexican-American parents from the project area.

The impact of this program cannot and should not be measured simply by quantitative data based on attendance and dropout records. These are important, but the immeasurable things that are being done by raising the self-image and self-respect of a minority group are of a greater dimension in the qualitative sense.

The results of this project must be projected over a long term. Poor attitudes, bad habits, low self-esteem, poor performance, and inadequate social growth and development cannot be improved in a short time when society has nurtured these deplorable things for centuries. The evaluator can only commend those connected with this project who are making the effort to make conditions better for these people.

. . . . Preliminary Evaluation Report,
Student Advocate Voice in Education
Albert Lea, Minnesota

While the foregoing are essentially additions to the regular school program, a major purpose of the project is to design and implement specific curricular changes. An Inter-Cultural Advisory Committee has been appointed to review progress of the project and recommend changes to the

advocate and the district which will keep Mexican-American students in school. One such change has been the hiring of a Spanish-speaking teacher with local funds, to provide tutoring help and other assistance to Mexican-American students who are having difficulty in various subjects. Students are also used as tutors as part of the project's efforts, and reading machines are used as a partial approach to the problem of language facility.

Project SAVE succeeded during its first year of operation in improving the attendance of Mexican-American students by 32 per cent over the preceding year. Needs are still apparent with respect to the problems presented by an alien language, inadequate motivation, and insufficient home reading materials, but attendance at school has obviously been made more attractive than it had previously been to this group of students.

A Minigrant Approach

French Oral Skills and French-Canadian Culture,
Newport, Vermont

In the northeastern area of the state of Vermont there is a need for understanding and appreciation of the French-Canadian culture. One of the recommendations made by the Visiting Committee of the New England Association of Colleges and Secondary Schools has been for "course content . . . given to such areas as understanding and appreciating all aspects of (the French-Canadian) cultural heritage, not only for its rich personal significance but also as contributive to our common heritage." There is, in addition, a need to improve the self-image of the learner of a foreign language—in this case French—since many beginning language students in high school experience difficulties which result less from language learning problems than from reticence in using the language in the presence of their peers.

Under a Title III minigrant from the Vermont Department of Education, both of these objectives are brought together in the *French Oral Skills and French Canadian Culture Project* in the ninth grade of the North Country Union High School, in Newport, Vermont. The project is designed to use art materials and a variety of activities associated with them to integrate the study of culture into a language arts program.

Two basic arts programs were mapped out for the project, one a study of Gothic architecture and the other the design, creation, and use of puppets. In the Gothic architecture component, students visited historical and architectural sites in Montreal, and studied the designing and making of the stained glass used in Gothic buildings. They heard a speaker on the subject of stained glass who demonstrated and discussed the various forms of the glass. Following this, the students drew up their own designs, applied the pressure-sensitive lead strips, and painted their creations. The glass for the stained glass work was saved for the students by the school's custodial staff.

In the puppet component, each student worked with a companion to design and finish a puppet; the work was done in three class sessions, during which only French was spoken. Backgrounds for a puppet stage were drawn by the students, and the stage was lighted and curtain rods installed. Plays for presentation to groups within their school and in other schools were selected by the students, and the class was divided into groups of five students each to present the plays, five being the minimum number needed for speakers, announcers, movers, and puppeteers. Twenty-two separate performances were scheduled in one semester, the dialogue being presented in French with English explanations given between the acts. After the performance one member of each team taught the children in the audience a simple French song.

In evaluation of the project, there will be measurement of the development of French oral skills and also testing of attitudinal changes relative to the French-Canadian culture. The minigrant cost-per-pupil was five dollars.

Cultural Identification

The Juneau Indian Studies Project,
Juneau, Alaska

One-fifth of Alaska's population is non-white (Eskimo, Aleut, and Indian) and the bilingual/bicultural problems have been great and only recently attended to at all. Standardized achievement tests administered to children in the Juneau, Alaska, elementary schools in 1970-71 showed that Alaskan Indian children, collectively, were achieving at significantly lower levels than other groups in the school population in language, mathematics, reading, and work-study skills. In one school which had an Indian population of 33 per cent, four-fifths of the school's underachievers were from that group. In one-to-one interviews with these underachieving children, school officials found that most verbalized very low esteem of themselves.

When the sky is a howlin you will know
That the winds have already begun to blow.
They blow back the green old grass
Like wriggly old fingers going past.
Winds blow the swaying trees
With a very, very windy breeze.
The trees seem like big old ugly monsters
Coming down for animal youngsters.
Sometime a windy breeze
Will think cold and start to freeze.
Then no longer will you see
Wriggly grass and swaying trees.

Sam Beaton
Fifth Grade, Capitol School
The Juneau Indian Studies Project
Juneau, Alaska

The Juneau Indian Studies Project was created under Title III funding to explore the possibility that identification and appreciation of the native culture from which the Indian children come would result in improved ego-image in the children, which would in turn result in improved school performance. The project employs local Tlingit craftsmen to bring a variety of Indian arts and crafts into the classroom. On a typical day, the team of artisans will visit an elementary school, bringing along the tools of their trade and setting up demonstrations of carving, bead sewing, dancing, costume-making, and legend-telling. The classroom moves, also, to make use of local education resources in-

cluding the Alaska State Museum which displays Alaskan Indian artifacts and is staffed by experts in native cultural matters.

The project's first-year plan called for all elementary school students in grades three, four, and five to receive instruction in the Tlingit Indian culture. It is intended that the program will eventually reach all six grades in all of the district's elementary schools.

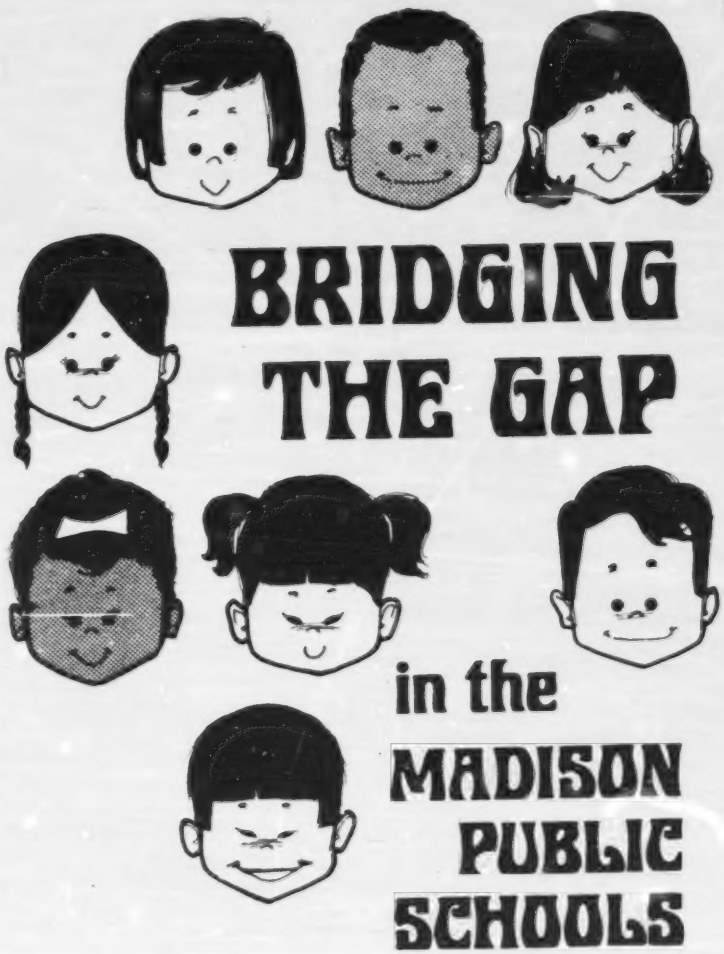
Bridging the Gap in Madison

Inservice Training Project in Intergroup Relations,
Madison, Wisconsin

That schools may perpetuate intergroup conflict and inequities through their traditional tendency to reflect the values and perceptions of the dominant culture, and that most educators have had little opportunity to learn about groups outside their own and are consequently ill-equipped to teach the multiethnic nature of American society are the underlying concepts of the *Inservice Training Project in Intergroup Relations.*

Under a Title III grant to the Madison, Wisconsin, school system, *Project Intergroup Relations* has developed a model for inservice training to provide educators with an understanding of the impact of the forces of racism, classism, sexism, prejudice, and discrimination in American life. The need for education in intergroup relations is seen as being greatest in predominantly white communities where the majority of teachers, textbook writers, curriculum developers, and college professors receive their education.

The basic approach of the Madison model for planned change is normative-re-educative, with a cognitive aspect consisting of readings in recent research in nine defined areas—social stratification, economic deprivation, culture and culture contact, race and racism, sex and sexism, family organization, effects of social class and ethnicity on intellectual functioning, educational organization patterns, and classroom functioning. An affective aspect consists of trigger films eight to ten minutes in length, produced especially for the program and designed to evoke feelings and reactions from the participants in each of the nine areas. Various activities and exercises pertaining to the topic of the film, interdisciplinary in approach and on a kindergarten-to-twelfth-grade basis, are presented after each showing, and in order to ensure that they understand the processes involved in each activity and its applicability to classroom use, the participants engage in one of the activities as a group. In the week following the presentation of a topic area, teachers involve their students in the activities which have been discussed in the training session. It is the assumption of *Project Intergroup Relations* that internalization of new knowledge will bring about changes in the attitudes of educators in the problem areas covered by the training course, and that these attitudes will be reflected in their behavior and conveyed to students both in the classroom and through the total school atmosphere.



ESEA Title III Projects in Cultural Diversity

The following projects were identified by ESEA Title III State Coordinators in response to a request for a listing of projects in their states relating to ethnic studies, bilingual education, and cultural diversity.

ALASKA

Juneau Indian Studies, Mr. David Dillman, 1250 Glacier Avenue, Juneau, Alaska 99801

ARIZONA

Visual Discrimination—A Reading Key, Mrs. Floy Sanders, Amphitheater Elementary School District #10, 125 East Prince Road, Tucson, Arizona 85705

Guidance Services for School and Community, Mr. Tom Robinette, Eloy District #1, P.O. Box 728, Eloy, Arizona 85231

Highlight Early Learning Problems (HELP), Mr. Robert Waltzer, Flagstaff Elementary District #1, 701 North Kendrick, Flagstaff, Arizona 86001

Teaching Vocational Business Management Through Hydrophonics, Mr. David Cox, Indian Oasis Elementary School, P.O. Box 248, Sells, Arizona 86534

Volunteer Assistance Program, Dr. Kenneth Walker, Phoenix Elementary District #1, 125 East Lincoln, Phoenix, Arizona 85004

Community Schools for Community Action, Mr. Stuart Kammerman, Dr. Paul Plath, Phoenix Union High School, 2526 West Osborn Road, Phoenix, Arizona 85017

Year-Round High Schools for Phoenix, Dr. Terry Terrill, Phoenix Union High School District, 2526 West Osborn Road, Phoenix, Arizona 85017

Attacking Educational Problems in Rural Schools, Mrs. Barbara Russell, Pinal County School Office, P.O. Box 769, Florence, Arizona 85232

Progress Analysis Through Computer Evaluation (TACE), Mrs. Barbara Burrows, Sunnyside Elementary School District #12, 470 East Valencia Road, Tucson, Arizona 85706

Mother and Child Learning Team, Mr. Servando Carillo, Wilson School District #7, 2411 East Buckeye Road, Phoenix, Arizona 85034

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Individualized Indian Instruction, Mr. Peter Soto, Yuma Elementary School District, 400 Sixth Avenue, Yuma, Arizona 85364

Ethnic Educational Depolarization (HEED), Mr. Wallace Burgess, Sacaton School District #18, Sacaton, Arizona 85247

ARKANSAS

Eudora-Community Involvement Project for Culture and Curriculum, Mrs. Janet Prince, Eudora Public Schools, Eudora, Arkansas 71640

CALIFORNIA

Involving Truant Mexican-American Students, Dr. Thomas Neel, Norwalk-La Mirada Unified School District, 12820 South Pioneer Boulevard, Norwalk, California 90650

Cuauhtemoc Home-Centered Bilingual Preschool, Mr. Frank Gonzalez-Mena, 2625 Fair Oaks Avenue, Redwood City, California 94063

Supplementary Indian Education, Mr. John P. Andreassen, 658 East Main Street, San Jacinto, California 92383

Northern Indian California Educational Project, Mr. Buster R. McCurtain, 526 A Street, Eureka, California 95501

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Home Preschool Program, Dr. Graham M. Sterritt, 102 West Orman Avenue, Pueblo, Colorado 81004

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A Comprehensive, Community-Based Career Education Program for Dropouts, Mr. Peter Ellsworth, 4720 East 69th Avenue, Commerce City, Colorado 80910

A Minorities Studies Program, Ms. Judith Vogel, 1520 Verde Drive, Colorado Springs, Colorado 80910

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Developmental Guidance: Prevention Replaces Correction, Mrs. LaVon Palmer, De La Warr School District, Chase Avenue, Garfield Park, New Castle, Delaware 19720

FLORIDA

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Children's Concerns—A Curriculum Base, Mr. Charles Gadd, P.O. Box 670, Ocala, Florida 32670

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Augmenting Reading Skills Through Language Reading Transfer, Ms. Rita Sheridan, Indianapolis Public Schools, 120 East Walnut Street, Indianapolis, Indiana 46204

Listen Project, Mr. David E. Greenburg, Indianapolis Public Schools, 120 East Walnut Street, Indianapolis, Indiana 46204

Integrated Bilingual Development Program, Mr. Roger Howe, Huntington County Community School Corporation, 959 Guilford Street, Huntington, Indiana 46750

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MICHIGAN

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Multi-Ethnic Curriculum Reivison Proposal, Dr. James C. Buntin, 2555 South State Street, Ann Arbor, Michigan 48106

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MINNESOTA

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Success Breeds Success: A Multi-Phase Approach to Oral Communication, Mrs. Carl Hancock, Lumberton Line Consolidated School District, Box 551, Lumberton, Mississippi 39455

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NEW MEXICO

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Haaren Mini-School Complex: Professional Development, Mr. Bernard V. Deutchman, 899 Tenth Avenue, New York, New York 10019

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NORTH CAROLINA

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An Open-Space Bilingual/Bicultural Approach to Elementary Education, Mr. Michael Zotos, Bristol Borough School District, 420 Buckley Street, Bristol, Pennsylvania 19007

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Project CAWST (Come Alive with Student Teachers), Sister Cecile Brassard D.H.S., Rice Memorial High School, Burlington, Vermont 05401

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A New Start in Indian Education, Mr. Eugene Stauffer, Ashland Unified School District #1, Ellis Avenue, Ashland, Wisconsin 54806

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TRUST TERRITORY

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